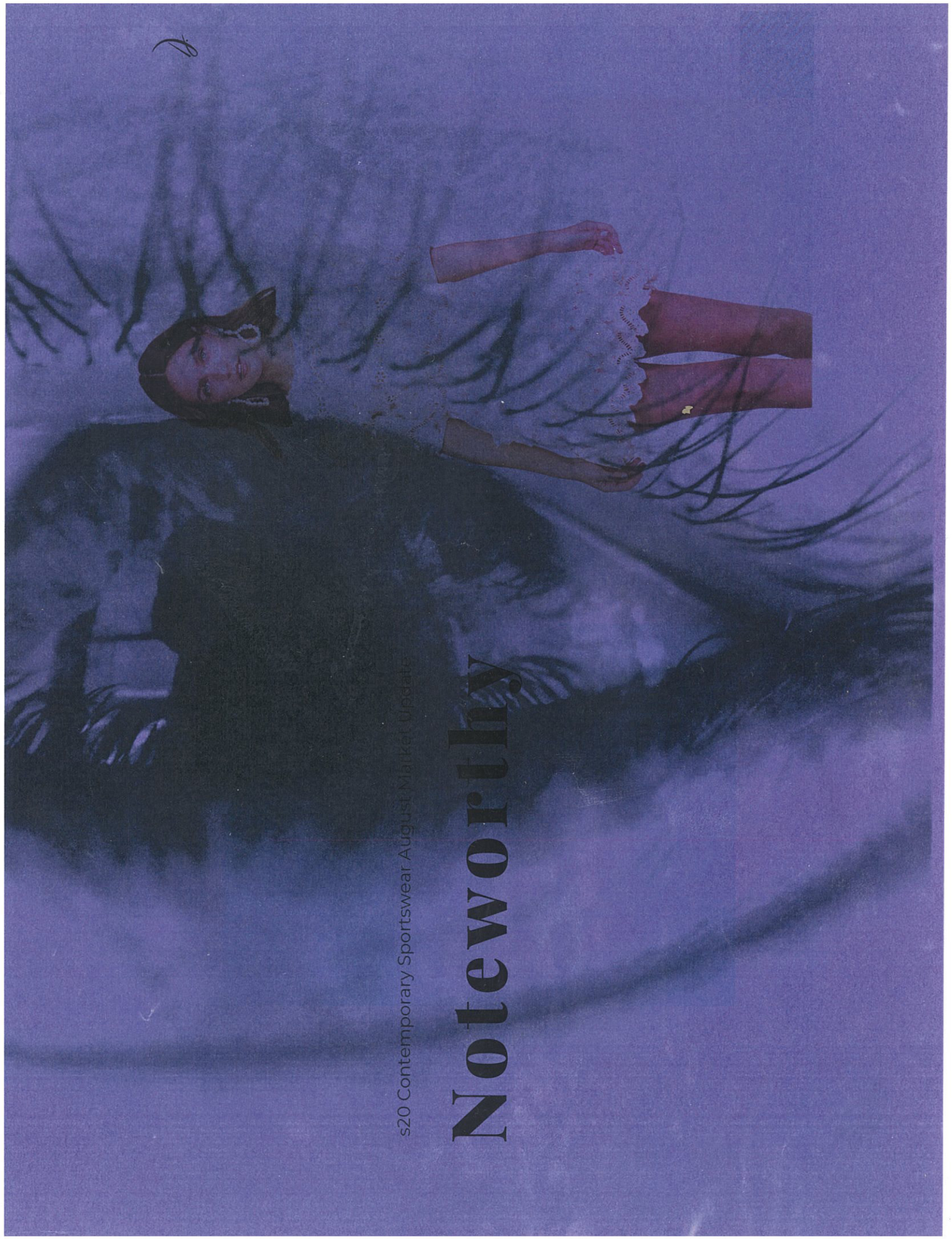
“dang” constant.



there's shadow steven. recycling bins.

ERROR: ioerror
OFFENDING COMMAND: image
STA

i watched a documentary on artist steven arnold in which he said something along the lines of “focus on the light, it’s the light that’s intriguing.”

out my window, thick clouds cover the sun, a storm is rolling in. i look at my work and think, “no steven, it’s the shadows that are interesting.” the indeterminable depth of darkness, the poential it hides, it allure by means of its many mysterious virtues - is interesting.

he looks into the night with such enthusiam must be gravely mad.

from the refuse, i’ve gleaned discarded paper to print my work on. made treasure by rejection’s shadow,

identify with that which has been absconded.

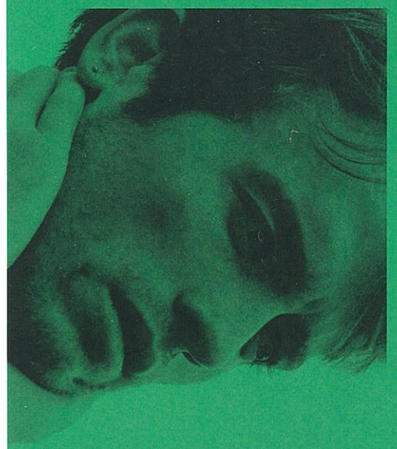
you shouldn't depend on what you think you've seen,
you'll msinterpret what you haven't.

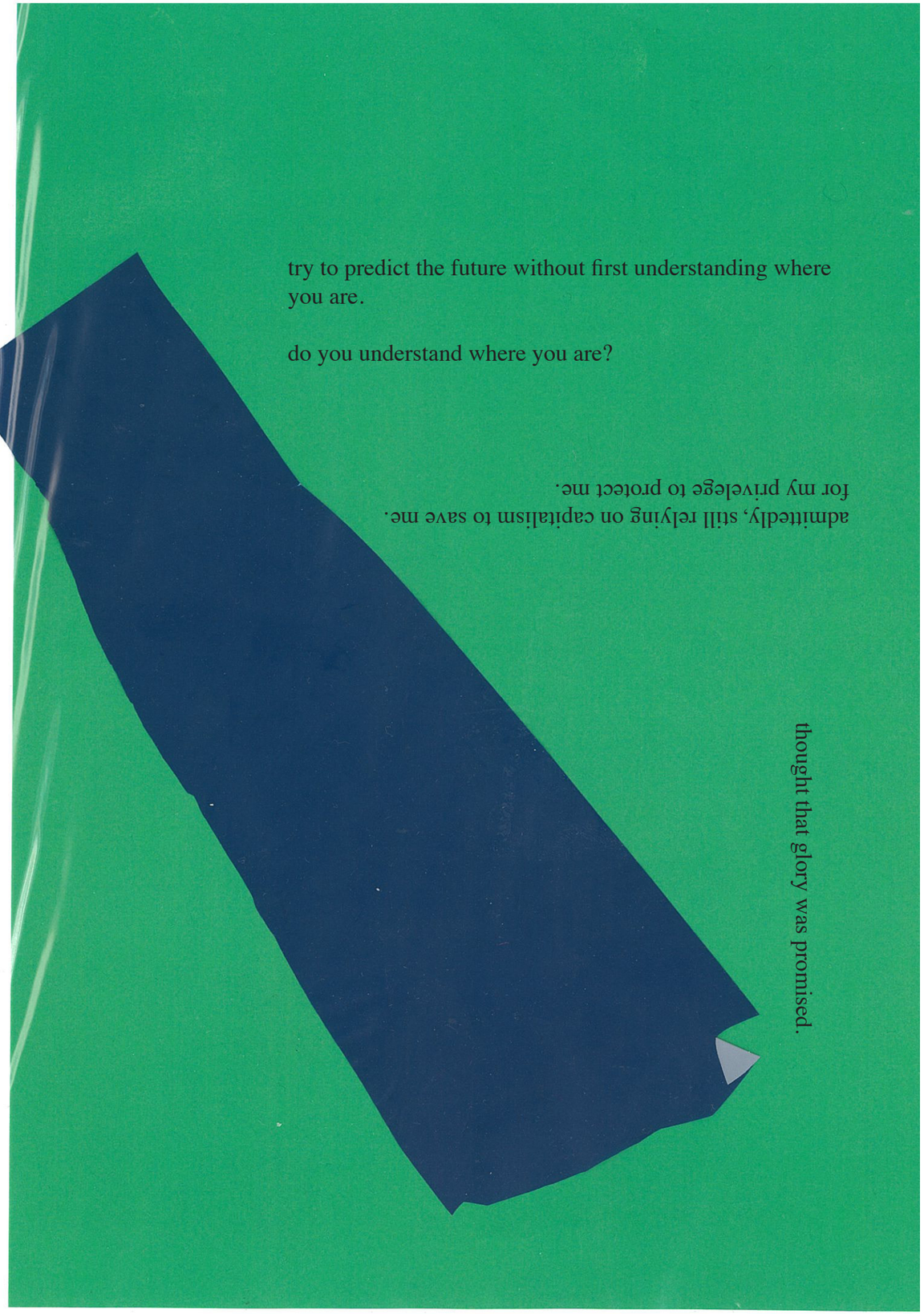
shouldn't rely on some oppressive hierarchy perpetuated
by a patriarcal society to determine you or your works'
value.

no right or wrong, black and white ...

yet you do depend on these things, if only a bit.
takes some life altering surprise, some divine
intervention, to remind you how meek you are.

if i may, subjectively,
you shouldn't depend on anything at all but change.





thought that glory was promised.

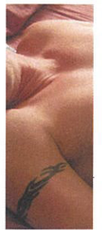
try to predict the future without first understanding where you are.

do you understand where you are?

admittedly, still relying on capitalism to save me.
for my privelege to protect me.

no use resisting,

I will be flexible,
I will look backwards.



looking to learn a lesson.

study tragedies presumed equally devastating, finding that in context, any two are qualified by defensiviely original metrics.

with great haughtiness, the past holds a mirror to our faces, grinning behind it.
“you are nothing like me,” she says, “i know better.” justice does not freely teach that which we are unwilling to learn

through Marx, Darwin, and Freud, we learn that we are decentered beings (Derrida, *Animal* 136), inhabiting a universe of autonomous processes. Ecological humiliation spawns a politicized intimacy with other beings. This intimacy is a polymorphously perverse belonging (and longing) that doesn't fit in a straight box—an intimacy well described by queer theory when it argues that sexuality is never a case of a norm versus its pathological variants. Such intimacy necessitates thinking and practicing weakness rather than mastery, fragmentariness rather than holism, and deconstructive tentativeness rather than aggressive assertion, multiplying differences, growing up through the concrete of reification. It's life, Jim—but not as we know it.

empathy

Against Compulsory Nature

If being "environmental" only extends phobias of psychic, sexual, and social intimacy, current conditions such as global warming will persist. Instead of insisting on being part of something bigger, we should be working with intimacy. Organicism is not ecological. In organic form the whole is greater than the sum of its parts. Many environmentalisms—even systems theories—are organicist: world fits mind, and mind fits world. The teleology implicit in this chiasmus is hostile to inassimilable difference. Interdependence implies differences that cannot be totalized. The mesh of interconnected life-forms does not constitute a world. Worlds have horizons: here and there, inside and outside; queer ecology would undermine worlds. Relying on touchy-feely ideologies of embeddedness, ecophenomenology resists the humiliating paucity of the incomplete ontic level. No ontology is possible without a violent forgetting. We can't fight metaphysics with metaphysics without violence. Queer ecology will explore this radical incompleteness through a profound and extensive study of sexuality. The mesh of life-forms is not an alternative to organicism: thinking so would be seeking a new and improved version of Nature.

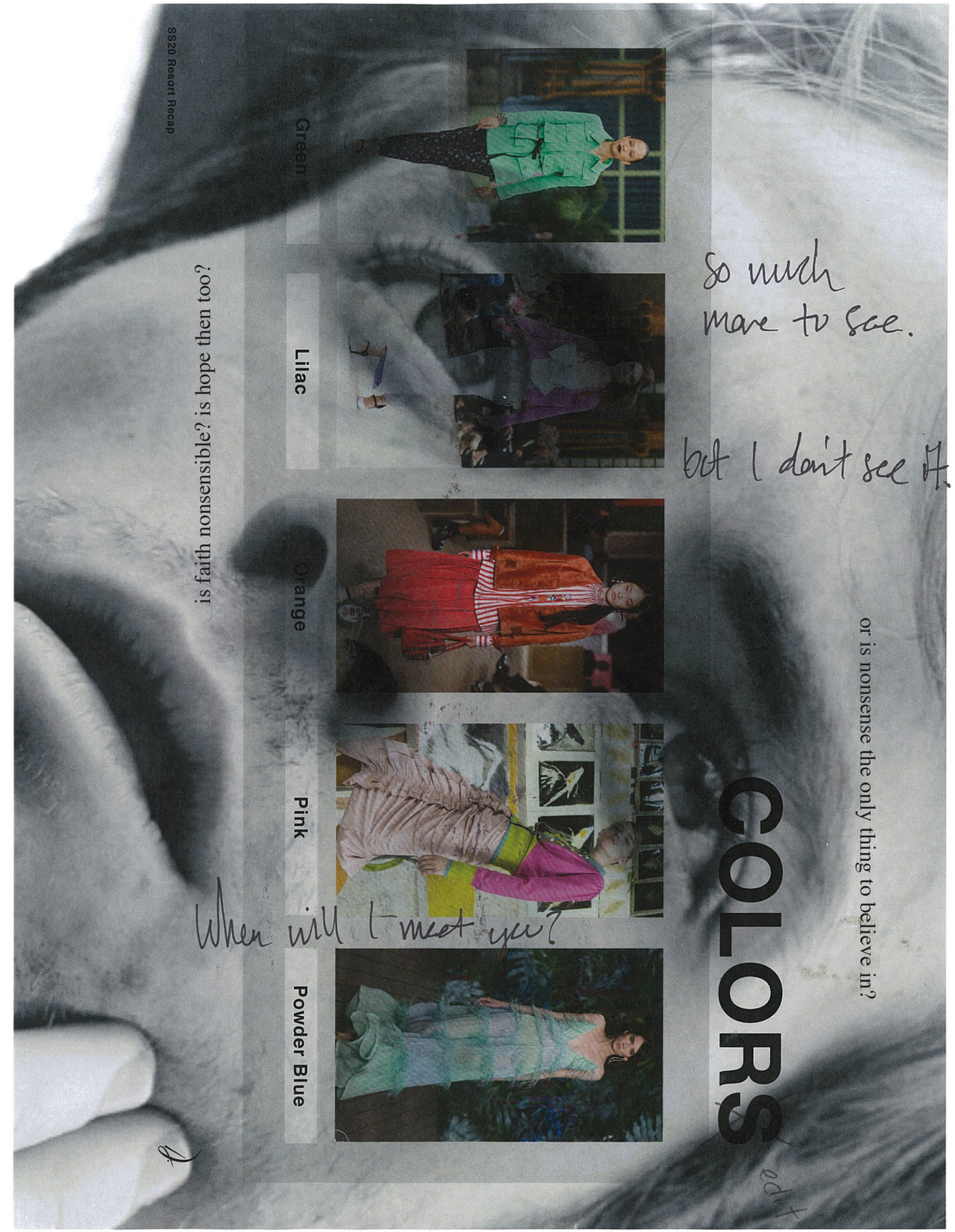
Organicism polices the sprawling, tangled, queer mesh by naturalizing sexual difference. This contradicts discoveries in the life sciences. The biologist Joan Roughgarden argues that gender diversity is a necessary feature of evolution. Moreover, her argument is possible because Darwin himself opened a space for it. Strict Darwinism might even be friendlier to queer ecology than Roughgarden, because it's so antiteleological (Marx liked it for this reason). Roughgarden makes more of a teleological meal than necessary to justify the existence of homosexuality in lizards, birds, sheep, monkeys, and bonobos (145). Individuals and species don't abstractly "want" to survive so as to preserve their forms; only macromolecular replicators "want" that. From the replicators' viewpoint, if it works ("satisficing," as stated earlier), you can keep it (Dawkins, *Extended Phenotype* 156; Roughgarden 26–27). A profusion of gender and sex performances can arise. As far as evolution goes, they can stay that way. Thinking otherwise is "adaptationism."

You want antiessentialist performativity? Again, just read Darwin. The engine of sexual selection is sexual display, not the "survival of the fittest"—Alfred Russel Wallace, wary of nonutilitarian conclusions, urged Darwin to insert that troublesome phrase (Dawkins, *Extended Phenotype* 179–80). Sexual display accounts for a vast range of appearances and behaviors. There's no good reason for some aspects of my appearance (for instance, my reddish facial hair)—a few million years ago, someone just found it sexy. Despite numerous critiques of Darwin's views on gender (Grosz 72–79), a reserve of progressive energy remains. Because Darwin reduces sexuality to sheer aesthetic display (sub-Kantian purposelessness), *The Descent of Man* is as antihomophobic as it is antiracist (Grosz 87).[6] It refuses to traffic in the idea that pleasure in surfaces contrasts with "real" activity.

willingness to come not as strong?

we are so stubborn.

and any expression made during crisis that isn't, "let me help you" is ignored.



ARTIFICE

POST-GRAM + HYPERREAL

A range of off-beat retro tones reminiscent of 80's pop culture and disco glam, reformulated for the new zeitgeist. Statement-making and bold, this palette is ideal for stretch and shine fabrications, streetwear, and print/pattern applications.

S20 - 41

S20 - 25

S20 - 81

S20 - 82

S20 - 83

S20 - 84

SPRING / SUMMER 2020

dcs.

yet we express, still.

the oppression of lesbians and gay men was the force that propelled the movement into existence. As the subculture expanded and grew more visible in the post-World War II era, oppression by the state intensified, becoming more systematic and inclusive. The Right scapegoated "sexual perverts" during the McCarthy era. Eisenhower imposed a total ban on the employment of gay women and men by the federal government and government contractors. Purges of lesbians and homosexuals from the military rose sharply. The FBI instituted widespread surveillance of gay meeting places and of lesbian and gay organizations, such as the Daughters of Bilitis and the Mattachine Society. The Post Office placed tracers on the correspondence of gay men and passed evidence of homosexual activity on to employers. Urban vice squads invaded private homes, made sweeps of lesbian and gay male bars, entrapped gay men in public places, and fomented local witch hunts. The danger involved in being gay rose even as the possibilities of being gay were enhanced. Gay liberation was a response to this contradiction.

Although lesbians and gay men won significant victories in the 1970s and opened up some safe social space in which to exist, we can hardly claim to have dealt a fatal blow to heterosexism and homophobia. One could even argue that the enforcement of gay oppression has merely changed locales, shifting somewhat from the state to the arena of extralegal violence in the form of increasingly open physical attacks on lesbians and gay men. And, as our movements have grown, they have generated a backlash that threatens to wipe out our gains. Significantly, this New Right opposition has taken shape as a "pro-family" movement. How is it that capitalism, whose structure made possible the emergence of a gay identity and the creation of urban gay communities, appears unable to accept gay men and lesbians in its midst? Why do heterosexism and homophobia appear so resistant to assault?

The answers, I think, can be found in the contradictory relationship of capitalism to the family. On the one hand, as I argued earlier, capitalism has gradually undermined the material basis of the nuclear family by taking away the economic functions that cemented the ties between family members. As more adults have been drawn into the free labor system, and as capital has expanded its sphere until it produces as commodities most goods and services we need for our survival, the forces that propelled men and women into families and kept them there have weakened. On the other hand, the ideology of capitalist society has enshrined the family as the source of love, affection, and emotional security, the place where our need for stable, intimate human relationships is satisfied.

there are winners losing.

This elevation of the nuclear family to preeminence in the sphere of personal life is not accidental. Every society needs structures for reproduction and childrearing, but the possibilities are not limited to the nuclear family. Yet the privatized family fits well with capitalist relations of production. Capitalism has socialized production while maintaining that the products of socialized labor belong to the owners of private property. In many ways, childrearing has also been progressively socialized over the last two centuries, with schools, the media, peer groups, and employers taking over functions that once belonged to parents. Nevertheless, capitalist society maintains that reproduction and childrearing are private tasks, that children "belong" to parents, who exercise the rights of ownership. Ideologically, capitalism drives people into heterosexual families: each generation comes of age having internalized a heterosexist model of intimacy and personal relationships. Materially, capitalism weakens the bonds that once kept families together so that their members experience a growing instability in the place they have come to expect happiness and emotional security. Thus, while capitalism has knocked the material foundation away from family life, lesbians, gay men, and heterosexual feminists have become the scapegoats for the social instability of the system.

This analysis, if persuasive, has implications for us today. It can affect our perception of our identity, our formulation of political goals, and our decisions about strategy.

I have argued that lesbian and gay identity and communities are historically created, the result of a process of capitalist development that has spanned many generations. A corollary of this argument is that we are *not* a fixed social minority composed for all time of a certain percentage of the population. *There are more of us* than one hundred years ago, more of us than forty years ago. And there may very well be more gay men and lesbians in the future. Claims made by gays and nongays that sexual orientation is fixed at an early age, that large numbers of visible gay men and lesbians in society, the media, and the schools will have no influence on the sexual identities of the young, are wrong. Capitalism has created the material conditions for homosexual desire to express itself as a central component of some individuals' lives; now, our political movements are changing consciousness, creating the ideological conditions that make it easier for people to make that choice.

To be sure, this argument confirms the worst fears and most rabid rhetoric of our political opponents. But our response must be to challenge the underlying belief that homosexual relations are bad, a poor second choice. We must not slip into the opportunistic defense that society need not worry about tolerating us, since only homosexuals become homosexuals. At best, a minority group analysis and a civil

i promise i will exceed expectations, so much so that they're changed. can you keep up?

that's real louis vuitton. that's genuine leather. this is true love.

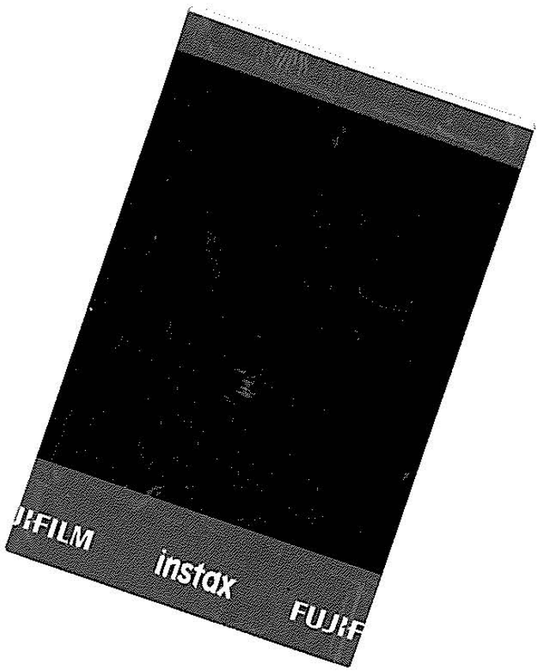
I've been frustrated by you too often.

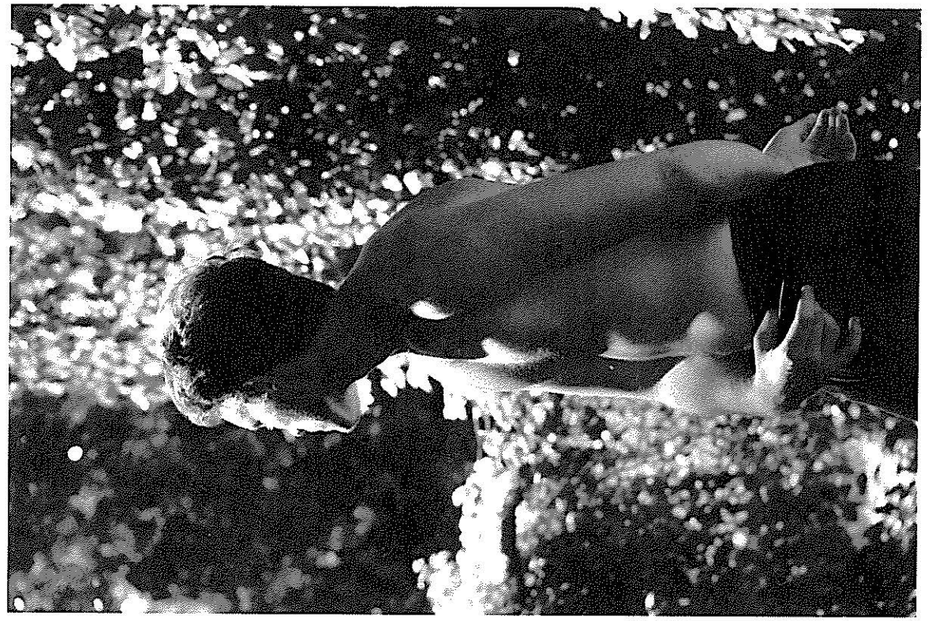
dance if you're walking.

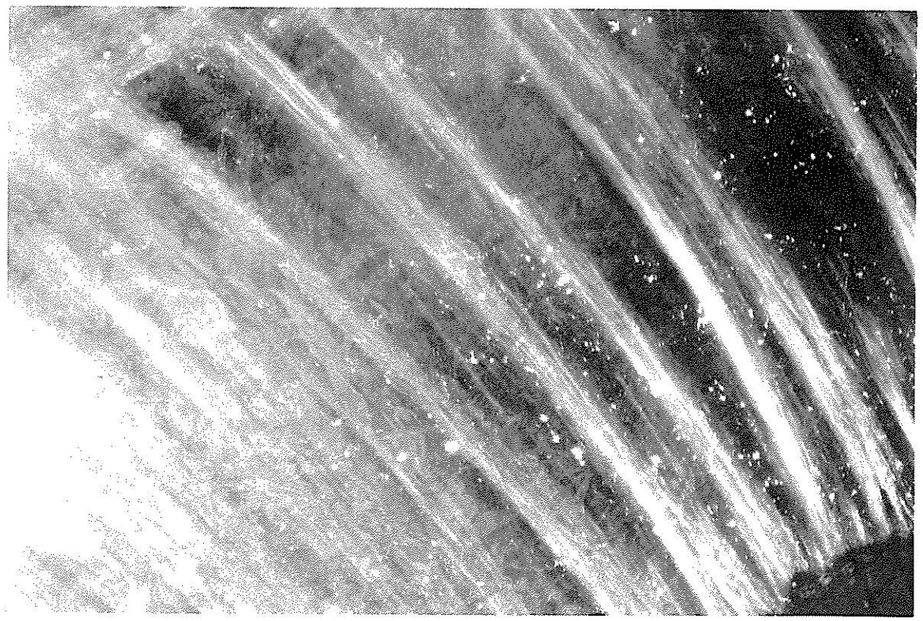
i ought to be god-like. like an ocean. affect,
without reprocussion.

i find it difficult to make peace with reality. wish to be rid of it.
wish to sleep soundly through the night

and dream. consumed by it entirely.







define "material divinity"

my conditioned masculinity is at odds with nature.

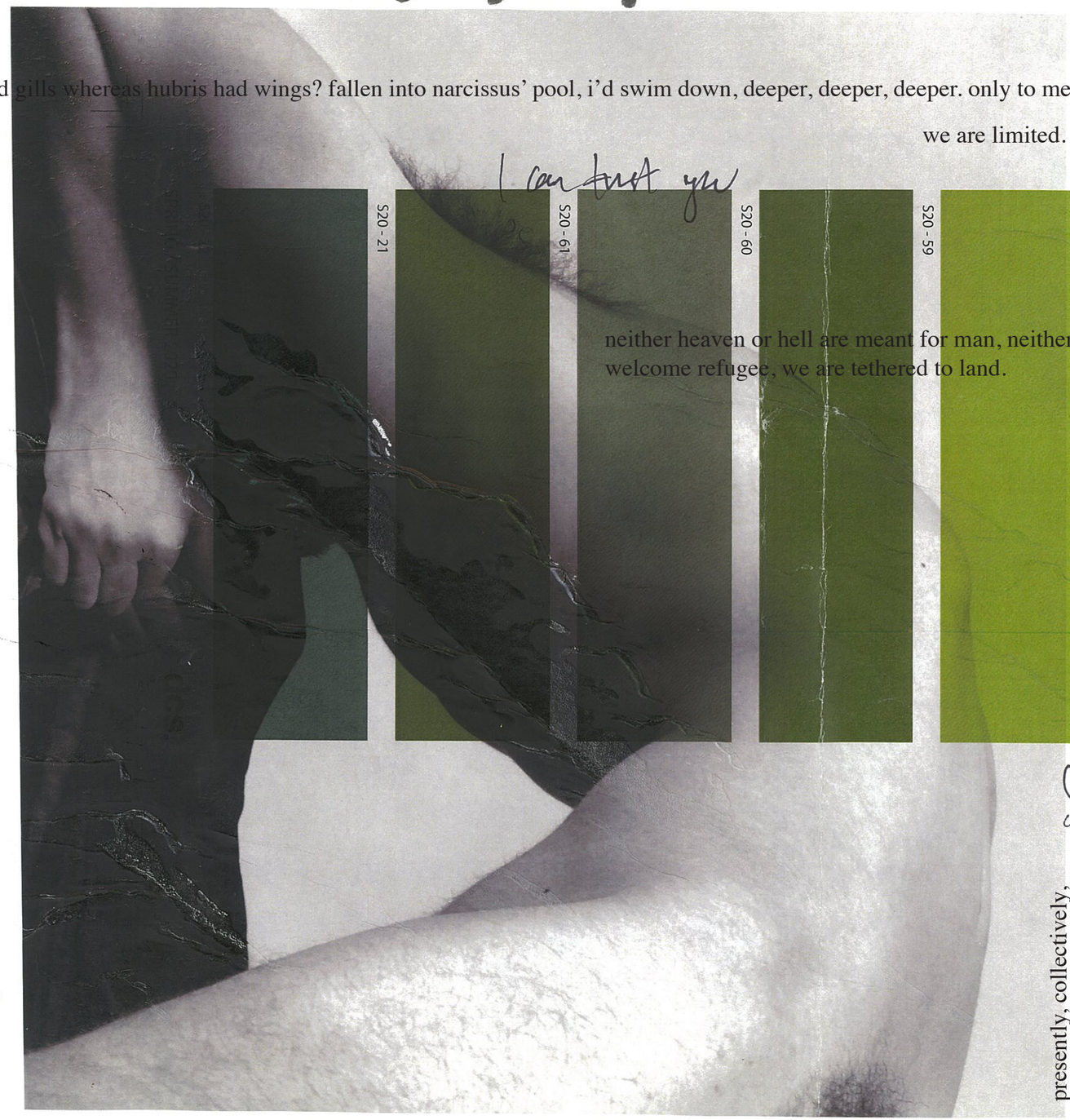
your color changing eyes

people are
wary of you

have i fins and gills whereas hubris had wings? fallen into narcissus' pool, i'd swim down, deeper, deeper, deeper. only to meet the earths' core.

we are limited.

I can't trust you



neither heaven or hell are meant for man, neither
welcome refugee, we are tethered to land.

Green evolves towards vegetal hues, drawing inspiration from outdoor lifestyles and contemporary urban agriculture. Chalky green hues are accented with warm grey for a modern touch, making this range well suited for a wide range of everyday applications.

HABITAT

WELL-LAB + TIMELAPSE

hold you at the door
in the rain.

in between is full
and empty.

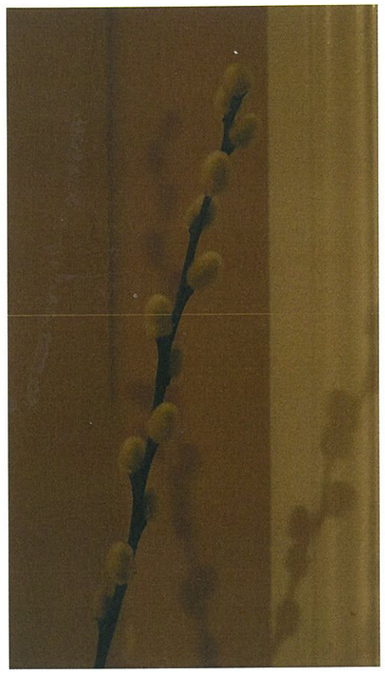
left in the rain

Shameful

presently, collectively,

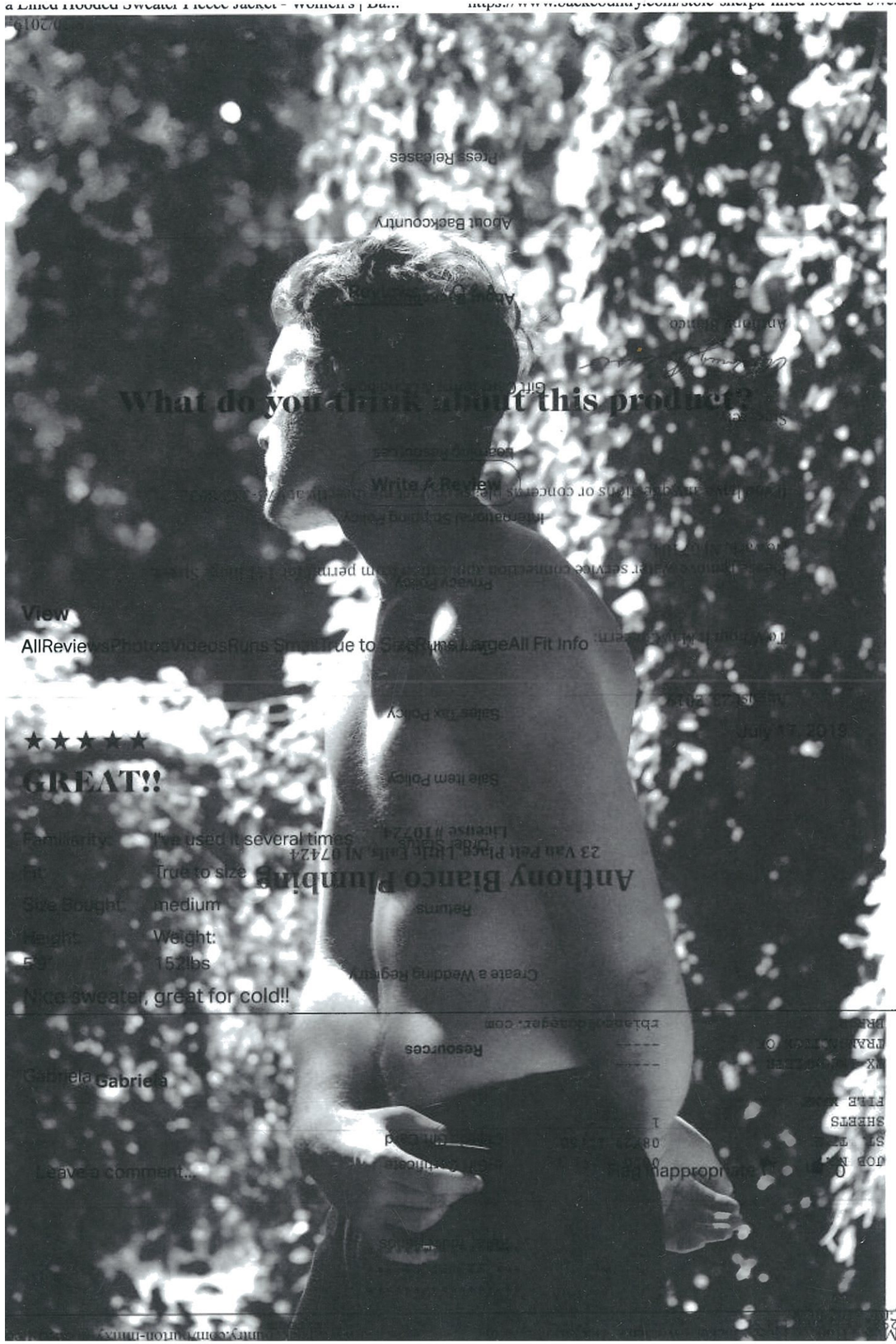
we're reminded how we are bound.
we are afraid, we must
surrender.

grow out of humanity, it is too fragile.
be he who is friends with death.



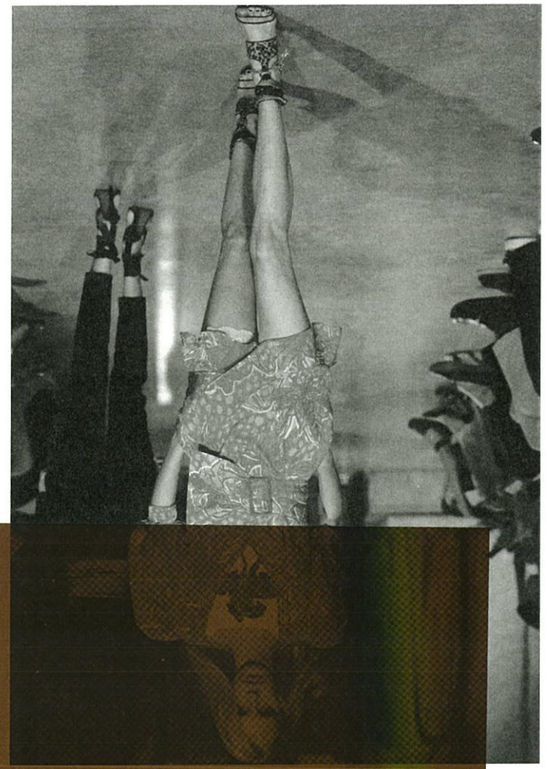
born and dying,

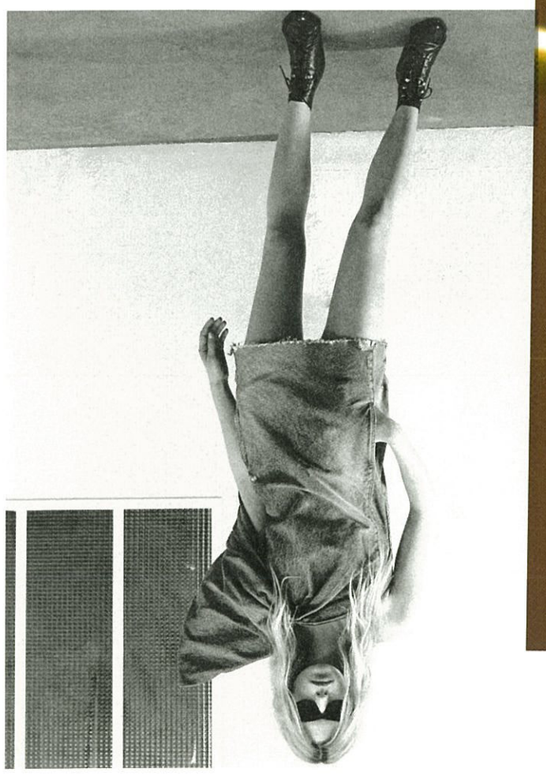
adapt *in constant*.

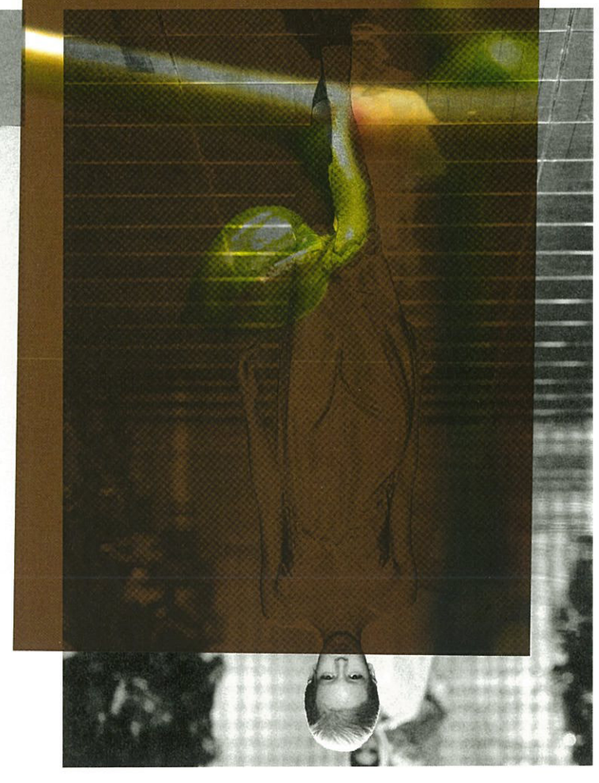


“dang” constant.
april 2020

in reaction to the covid-19 pandemic, i contemplate society’s dependence on capitalist structure to determine individual worth. we use oppressive patriarchal systems to define our life experience, though they cannot be trusted. we are reminded that human existence is fragile at the will of nature. i consider how this crisis has affected queer people and question my own dependence on these systems, though i believe i live in opposition to them. in *“dang” constant*, i surrender to change.







universal®
www.myuniversalop.com
phone: 1-866-756-4676
UNV12113
MADE IN USA

print flamer
print from identity + exploitation

to brave a thinker